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## LEO XIII. AND THE ITALIAN CATHOLICS IN THE UNITED STATES.

SANCTISSIMI DOMINI NOSTRI LEONIS DIVINA PROVIDENTIA PAPÆ XIII EPISTOLA AD ARCHIEPISCOPOS ET EPISCOPOS AMERICÆ, DAT. ROMÆ APUD S. PETRUM DIE X DECEMBRIS A. MDCCCLXXXVIII. *

SINCE apostolic days the Church has prayed, "Ut cunctis mundum purget erroribus—aperiat carceres—vincula dissolvat — peregrinantibus reditum, navigantibus portum salutis indulgeat." That prayer sums up the tenet of her mission. Well has Leo understood and interpreted her divine mind from the first day of his Pontificate. All earth has listened to the sounds of truth and charity as they have fallen with marvellous fecundity from his venerable lips, shattering the pretentious towers built up upon intellectual and political sophistries, and on the brink of which modern society so proudly lifts her wanton head. Brazil yields up her slaves with true Castilian grace and reverence upon his Jubilee tide. The coasts of Africa re-echo the

* For the full text of the Letter, see p. 45.

hopes which the Sovereign Pontiff has inspired for the promised freedom of those long lost sons of the Dark Continent. And now, too, the neglected race of Italy in this country has found in him the helping hand of which it stood so sorely in need for many years.

The facts upon which the letter of the Sovereign Pontiff is based, the condition of the Italian population here, "ærumnosa et calamitosa," none can appreciate better than we, among whom they exist, and where they have been commented upon in Council and by the press, secular and religious. One thing is certain, that charity is foiled and philanthropy defeated by the false notion that they who come to these republican shores for domicile are strangers and intruders upon the rights of those who came before them. All nationality is the result of necessity, by which men of common, sometimes of different origin, unite in one place, and for the preservation of mutual interests form a bond strengthened by the same customs of life, religion, rule, and language. From this necessity there springs a duty. The material need creates a moral obligation, and from the constant habit of both are produced the feeling of patriotism, the love of home, no matter how wretched a place it be. Now, so long as immigration is adding to our population elements which are in their right, which come here to gain a footing for a living, and with no ill-will to violate our rights and laws, we are in this position of necessity by which a new nationality is formed. If the stranger has the right of way, we have the duty of friendly direction and hospitality. If the flower has no right to say: why does the dew hang on to me? we have no just right to complain of the stranger. If they are not in all things like the native, they are useful and willing to be so. And the fact that men have the good fortune to be born in the United States is an advantage, but a gift of God, and no merit of theirs.

It must be quite clear that some allowance is to be made for the things which the immigrant neither can change in

himself, nor ordinarily can understand that he should change. One of these things is his language. The State does not oblige an accused foreigner to plead his case or listen to the charge in the tongue which he does not understand, but it allows him an interpreter. I wish to say that it protects the stranger in a way perfectly intelligible and satisfactory to himself, when once he has put himself under the protection of the Government. But the Church goes much farther; she does not ask her children: Have you any rights to my care? What mother would? She yields to their ignorance, much more to what is not a fault in them, but a loss. And what the Holy Ghost did at Jerusalem on Pentecost, for the understanding of celestial truth, to Parthian and Mede, to Cretan, Arab, Lybian, and Jew—that does His Spouse do to the nations all, which she "per diversitatem linguarum cunctarum in unitate fidei congregavit." Certainly, she does not mean to build up and foster separate national aspirations, where men have pledged their allegiance to a common rule and government. But she provides for the wants that are, without reference to prescriptive right. As immigration is incessant, the wants just now and likely for a long time to come are stable wants, for which a regular provision may and need be made. If narrow minds abuse such provisional care, or see in it a source for satisfying national and party pride, these evils must be dealt with as other evils of society are, but they cannot annul the right of the stranger to be fed with the food which he earns in the sweat of his brow, and on which alone, having been nourished by it from his childhood, he can thrive.

Such is the evident meaning of Leo XIII in this letter to the American Episcopate. It wants no comment, no eulogium. But we may emphasize our grateful appreciation of its tone, and repeat to ourselves the words, and realize their weight in our own behalf. It is a letter different from most that have issued from the same gifted source. Very plain, yet very touching; full of that sympathy and love which every

man bears in his heart towards kindred and his own native soil. "What makes me prone in affection towards this work," he says, "is that the same land has given birth to them and me." Their temporal weal and their eternal happiness are the combined care of his heart. Nor is it lately, only, that this has been his solicitude. If the thought has obtruded itself at times that Rome was deaf to the representations of existing evils because their recognition wounded national pride, it has proved a rash judgment in the case of Leo XIII. His generous mind had apparently fixed upon the problem for years. Amid many cares—more than can be the lot of any other man on earth—he long ago sought means for the relief of his kindred and children in foreign lands. The Seminary at Piacenza is a fact for over a year, and it could hardly have become so then, without much previous speculation. Whatever may be known or not known of the history of that institution through contemporary literature, it could not be the offspring of a sudden pressure or impulse. In connection with this Seminary and its mission, the Holy Father makes four proposals, which concern not only the Bishops, but to some extent priests and laity.

First. To send American youths born of Italian parents to the Seminary at Piacenza. The advantage of native American priests, having all the sympathy as well as the knowledge required in the peculiar position of guides to their countrymen, must be apparent to every one.

Second. The priests thus educated for this special mission are to be under the jurisdiction of the local Ordinary and under the direction of experienced parish priests.

Third. There are to be established some missionary centres, whence Italian priests may go forth to visit periodically and administer to the spiritual wants of the Italian people in such places where their number is not sufficiently large to support a separate Church. The details of this arrangement are left to the prudence of the Bishops, who are requested to take counsel how the end proposed may best be attained.

Fourth. Information in regard to anything which may further and benefit the interests, spiritual and temporal, of the Italian people in these States is invited to be made to the Propaganda.

Finally, the Holy Father expresses the hope that such of the faithful whose means enable them to assist this good work may contribute of their abundance to aid the above mentioned mission.

Such is the substance of the document. It appeals not only to our sympathy and charity, but as well to our sense of justice and patriotism. Montesquieu has said that "the more men consider what they owe to religion, the more do they believe themselves to be indebted to their country." If we love this land, to which we all owe so much, we shall best prove it by enabling others to be loyal subjects of it, and that is by facilitating the practice of their religion to those who without its humanizing influence must be and become more and more agents of iniquity and revolt. Thus the letter is an augury that in a short time much which is a stumbling-block and a scandal to our brethren without the Church, and which is laid to our common charge, may by united effort be removed, "ut populo ad æternitatem vocato una sit fides mentium et pietas actionum."

VENERABILES FRATRES SALUTEM ET APOSTOLICAM BENEDICTIONEM.

QUAM ærumnosa et calamitosa sit eorum conditio, qui ex Italia quotannis in Americæ regiones ad vitæ subsidia quærenda turmatim commigrant, tam compertum Vobis est, ut nihil attineat id fuse per Nos explicari. Imo vero mala, quibus illi premuntur, vos quidem ex propinquo intuemini, eaque, datis non semel ad Nos litteris, commemorata dolenter sunt a plerisque vestrum. Deflendum sane, quod tot miseri Italiæ cives, solum mutare inopia coacti, in mala plerumque graviora incurrant, quam quæ effugere voluerunt. Ac persæpe ad labores varii generis, quibus vita corporis ab-

sumitur, longe miserior adjungitur animarum pernicies. Prima ipsa demigrantium transvectio periculis plena ac detrimentis est: incidunt enim plerique in cupidos homines, quorum quasi mancipia fiunt, et gregatim in naves conjecti, atque inhumane habiti, ad depravationem naturæ sensim impelluntur. Ubi vero ad destinatas oras appulerunt, linguæ et locorum ignari, quotidianis operis addicti, improborum insidiis, et potentiorum, quibus sese manciparint, patent insidiis. Qui autem industria sua satis sibi parare potuerunt unde vitam tueantur, versantes tamen assidue inter eos, qui omnia ad quæstum et utilitatem suam referunt, nobiles humanæ naturæ sensus paullatim exuentes, eorum vitam vivere discunt qui omnes spes et cogitationes suas in terra defixerunt. Huc accedunt obvia passim irritamenta cupiditatum, fraudesque sectarum, quæ istic late grassantur, religioni infensæ, et plerosque in viam trahunt quæ ducit ad interitum.

In his autem malis illud longe luctuosius est, quod in tanta multitudine hominum, amplitudine regionum, difficultate locorum, haud facile præsto esse iis potest ea, quæ par esset, salutaris cura ministrorum Dei, qui, Italicæ compotes linguæ, ipsis verbum vitæ tradant, sacramenta administrent, et opportuna subsidia impertiant, quibus eorum erigatur animus in spem bonorum cælestium, et vita spiritus sustentetur ac vigeat. Hinc multis locis rari admodum sunt ii, quibus sacerdos adsit morituris, non rari quibus nascentibus minister deest ad regenerationis lavacrum: plurimi sunt quibus nuptiæ nulla habita Ecclesiæ legum ratione ineuntur, unde similis patribus propagatur proles, atque ita passim apud hoc genus hominum oblivione delentur christiani mores, pessimi quique inolescunt.

Hæc omnia Nos reputantes animo ac miseram tot hominum vicem dolentes, quos quasi oves pastore destitutas deerrare cognoscimus per avia abrupta et infesta locorum, simulque cogitantes Pastoris æterni caritatem et monita, Nostri muneris esse duximus, omnem quam possumus eis opem afferre, salubria pascua parare, ac omni quæ datur ratione, eorum bono et saluti consulere. Quod eo libentius aggressi sumus, quod

caritas hominum, quos eadem ac Nos regio tulit, ad id proniores faciat, ac certa spes teneat, nunquam defore Nobis studia vestra operamque adjutricem. Quapropter curavimus, ut in Sacro Concilio Christiano Nomini Propagando hac super re consultatio haberetur, eique mandavimus, ut quæsitis et diligenter expensis remediis, quibus tot mala et incommoda possint depelli, sin minus allevari, quod maxime e re foret proponeret Nobis, utrumque spectans, ut animarum saluti prodesset, atque migrantium molestias, quatenus fieri posset, leniret. Cum vero causa potissima invalescentium malorum in eo sit, quod infelicibus illis desit sacerdotale ministerium, per quod cælestis gratia impertitur et augetur, plures ex Italia presbyteros istuc mittere decrevimus, qui conterraneos suos noto solentur alloquio, doctrinam fidei ac vitæ christianæ præcepta doceant ignorata aut neglecta, sacramentorum apud eos salutari ministerio fungantur, succrescentem sobolem ad religionem et humanitatem informent, omnes demum, ex quovis ordine, consilio ac ope juvent, cunctisque foveant curæ sacerdotalis officiis. Quo id commodius ac plenius effici posset, per litteras Nostras XVII Kalendas Decembres anno superiore datas sub annulo Piscatoris, Apostolicum Sacerdotum Collegium Placentiæ Episcopali in sede, curante Ven. Fratre Johanne Baptista, Placentinorum Episcopo, constituimus, quo ecclesiastici viri, quos Christi caritas urget, ex Italia conveniant, ut iis excolantur studiis, iis exerceantur muneribus, eaque disciplina, per quam strenue et feliciter penes dissitos Italiæ cives legatione pro Christo fungantur, et idonei fiant dispensatores mysteriorum Dei.

Inter alumnos autem hujus Collegii, quod quasi Seminarium haberi volumus ministrorum Dei ad salutem Italorum Americam incolentium, juvenes etiam a vestris regionibus, Italis parentibus natos, recipi et institui volumus, modo in sortem Domini vocati sacris cupiant initiari, ut deinde sacerdotio aucti et istuc remeantes, sub vestra pastorali potestate, omnes quarum usus fuerit, Apostolici ministerii partes expleant. Neque vero ambigimus, quin et reduces isti paterna

cum caritate excipiantur a Vobis, itemque facultates impetrent opportunas sacri ministerii caussa in cives suos, monito Parocho, exercendas: quippe ad Vos venturi sunt quasi auxiliares copiæ, ut sub auctoritate cujusque vestrum, cujus in Diœcesi versantur, sacræ militiæ operam navent. Profecto in primo operis exordio tanta hæc auxilia haudquaquam erunt, quanta res ac tempus flagitant, neque eorum, qui mittendi sunt, opera par esse ita poterit numero et necessitatibus fidelium, ut singulis et remotioribus in locis sacerdotes constitui possint, qui curam animarum gerant. Quamobrem optimum factu censemus, si in Diœcesibus, quæ advenis ex Italia magis abundant, communia habeantur domicilia sacerdotum, qui exinde digressi circumjacentem regionem peragrent, et sacris expeditionibus excolant. Qua ratione autem, quibusve locis opportunius ea possint constitui, id erit prudentiæ vestræ decernere.—Hæc omnia quæ Apostolicæ Nostræ providentiæ esse duximus, Vobis hisce litteris significanda curavimus. Si quis autem ex Vobis compererit sive sensu et judicio suo, sive collatis cum fratribus consiliis, aliquid præterea præstari a Nobis posse ad eorum utilitatem et solatium, quorum causa hæc scribimus, sciat se Nobis gratum facturum, si de hoc ad Sacrum Concilium Fidei Propagandæ Præpositum studiose retulerit.

Ex hoc autem opere, quod ad curam et præsidium plurimarum animarum omni catholicæ religionis solatio carentium suscepimus, fructus Nobis pollicemur uberes, maxime, si accesserint, uti confidimus, ad illud sustentandum tuendumque fidelium, quorum pietati pares suppetant opes, studia et subsidia.—Cæterum adprecate Deum benignissimum, qui omnes homines vult salvos fieri et ad agnitionem veritatis venire, ut hisce cœptis propitius adspiret, ac prospera det incrementa. Apostolicam Benedictionem intimæ dilectionis testem Vobis, Venerabiles Fratres, ut universo Clero ac Fidelibus, quibus præestis, peramanter in Domino impertimus.

Datum Romæ apud S. Petrum die X Decembris A. MDCCC LXXXVIII. Pontificatus Nostri Undecimo. LEO PP. XIII.

# THE STUDY OF CHRISTIAN ART.

DORÉ, that strangest yet most genuine representative of modern genius, has left us a picture, entitled "The Vale of Tears." It is a marvellous production, the last from that gifted hand, on which the clammy sweat of death had gathered ere the paint upon his canvas was wholly dry. To all intents it is a piece of Christian art; is meant to say, and says in fact, if such words can be said without their meaning being fully felt, "Come unto Me, all you that labor and are heavy laden!" (Matt. xi. 28.) In that drear valley are pictured the maimed and halt, the leper outcast on a rocky ledge, the weary pilgrim and the orphaned babe, for whom a dying mother spends her shred of life to ask the mercy of a living fellow-sufferer. Here bends the slave, his naked back all dented with the scars that tell of pliant lash and iron tooth, whilst chain and manacles drag down the tired arms. There sorrow smites the mighty ones of earth, a king, a prince, doffing his purple and his lawful crown, the warrior of the Cross wounded by Turkish javelin and humbled to the dust. Desolation and wretchedness speak out of every feature, e'en of the rugged earth, and barren tree, and bleak and gloomy sky. Such is the vividness of action and of colors as to capture the imagination to the full realization of the miseries of earth. "Amen, amen, you shall lament and weep." But at the head of a narrow gorge stands the figure of Christ, bathed in one of those seas of living brightness, of which Doré was such a perfect master. A crystal cloud, coruscant, yet withal so soft that one's vision melts irresistibly into the harmony of its lights. The

Saviour's face all fair, and with a smile that gives an accent of benediction to the motion, which says: "Come unto Me, all you that labor."

Such is the picture—Christian in subject, Christian in the sentiment which it proposes, and strikingly beautiful in the detailed expression of both. And yet it has been asked, and may be asked in all sincerity: Is this Christian, that is to say, Sacred Art? No one can see it and not admire it. It may right quickly start the tears from the eye of the sensitive, by its outspoken pathos. But we venture to say that none of those who admire or are touched by the painting will be convinced of this unquestionable truth which is its subject, namely, that the promise of the heavenly reward outweighs in any sense the miseries of this vale of tears. Simply because beautiful, as in some sense the figure of Our Saviour in the picture is, it lacks that singular charm which would concentrate upon it our gaze, and absorb our longings, and cool our heated brow, and soothe our vacillating, troubled heart into trust and hope. It is said that at the time of this painting Doré was under a deep grief from the double loss of dearest kindred and of a trusted friend. One almost suspects the artist's affliction from the agonizing tones of his work. He is master, indeed, of the wretchedness of this our earthly home, but his hand and heart fall short of the counterpart, the Christ. It seems as if he were less familiar with the subject of Our Saviour's character, or had it from legends or hear-say, dressed by a vivid imagination and pictured by a happy use of paint and brush. Even as the orator who emphasizes the objections to his argument more than his proofs must be said to fail in his plea; even as he will betray, unwittingly and by the mere tone of his voice, to the keen-sighted critic his own doubts in the validity of his defence, so no amount of skill will veil or compensate for the painter's want of inmost conviction. The picture which we have sketched fails in two ways. First, it does not preserve the just proportion in the parts, such as is due to the subject of

deep misery and effective solace; and secondly, the image of the Saviour does not express a sentiment which none lesser than He could have expressed, inasmuch as nothing but *divine* consolation can counteract the otherwise unrequited losses of this world. Were the figure of Our Lord omitted, the picture would be a perfect piece of art. The figure of Our Saviour by itself, too, might represent the Christ as He appeared to the every-day worldling, Jew or Gentile, whose soul lacked light and grace. But in either case it would be merely an epic or historic piece of art, and not Christian art in its truer sense.

We have dwelled at what may seem undue length upon this picture, because it is one of those representative works which allow us to draw direct attention to a distinction in what is called Christian art, which must be observed in the criticism as in the study of religious paintings, and one which unsound notions of Christianity and its purposes alone can afford to overlook. Where culture claims a Christian ground, we must steadily keep it in mind in the judging correctly of Christian art. Christianity may be considered in two lights: It is an historical fact, and it is also a supernatural fact. As a part of history it confutes the modern skeptic, if he would be consistent, yet in appealing to his reasonableness it need not move his heart. As a supernatural power, however, Christianity inspires motives which operate in the soul quite independent of a complete knowledge of its history. The history of Christianity and its dispensation are, of course, closely connected, but their relation is like that of motion to expression; the one accompanies the other, but the amount of the one does not measure the force of the other.

Accordingly, what comes ordinarily under the name of Christian art, assumes two different forms: The art in which a fact from sacred history is expressed with more or less fidelity of circumstance, but without special regard to that soul-beauty, which is apart from and above the mere animal emotions of man; or, else, the art in which the higher

Christian thought and feeling predominate, so as to attest the supernatural virtue of the fact of Christianity. The latter alone is truly Christian art. Why? Because the significance of Christianity lies not in this, that it is a great fact in the world's history, but in this, that it supernaturalizes the world's powers, so that the latter may reach that ultimate end for which it has been created. That this element is capable of being expressed, is proved in the history of art, medieval and modern; and the objection that the impressions produced by a religious subject in art are wholly due to the disposition of the person who views it is no more true than to assert that a Christian orator depends for the effects of that strange persuasive power, producing conviction, which we find so frequently in saintly men and women, entirely upon the disposition of his audience. On the contrary, he is supposed to awaken that disposition. Certainly, some adequate basis of perception there must be in the beholder, in harmony with the subject of art and the manner of its treatment, but as the orator makes the impression of his soul by speech and gesture felt, so the painter utters his deepest conviction and his sincerest love, in some mysterious way, through the touches of his brush. This is true, not alone of painting and oratory, but of every art, and the touch of the harper upon his lute, which bespeaks his emotion, is keenly felt by the attentive ear, quite apart from the harmony of sounds or the melody of his theme.

How the artist may be able to effect such power does not just now concern us. But every unbiassed and intelligent observer may discover whether this element be there, if he will. The art which does not unfold the living charity that speaks out of the mysteries of revelation; which does not teach Christian virtue apart from secular morality and individual sentiment; which is not capable of arousing us to the love and practice of the Gospel precepts and the Evangelical counsels,—that art falls below the aim of sacred art. Unfortunately, the common tendency towards realism and

naturalism have brought physical beauty to be ranked nearly on a level with spiritual beauty. And this has not been without its hurtful effect upon the popular view of religious art. Moreover, biblical criticism, by giving a fresh impulse to archæological studies, has attracted the attention of artists in this field to the niceties of historic detail. The minute correctness of the mere accessories to a subject makes the pleasant and often instructive anachronisms of the old masters quite a grave offence in modern art.

To us, of course, who move within the inner circle of that Church whence springs at once the grace that ennobles art and the wisdom which uses it in the service of religion, it must be of importance that the true character of Christian art remain intact. Truth and beauty go hand in hand. Indeed, they are wholly inseparable. Like heat and light, they have a common source; and where the highest truth is to be found, there also it befits that she be decked in perfect beauty. Hence we love to picture the chaste bride of Christ, the Church, as St. John saw her, "adorned for her Bridegroom." And whilst the arts are made her fit adornment, they are also a helping handmaid to her. Spiritual in her nature, her object is to prepare the souls of men for that Beauty which eye has ne'er yet seen, ear never heard. To separate men from the earth, to which they are wedded since the fall by the bonds of natural affection, she uses the Beautiful in its highest form, that is, in art, that it may turn their thoughts and affections from the sense of earth to the taste of heaven. This she effects in a thousand ways. Her temples, by their very form, speak of eternal things to our Christian instincts. The rounded lines of arch and dome in the Roman style of architecture reflect the perfection symbolized by the circle. Its eternal bent marks neither end nor beginning. Each part, flying as it were from its centre, is yet restrained in absolute submission to the law of perfect dimension. Even as man, prone to swerve beyond the radius of right, is limited by the commanding law of God, and

thus brought to that absolute perfection which unites him with God. The vast cupola sheds from its central lights a flood of rays upon the altar beneath, as if to say: From the absolute perfection of God above come grace and mercy—aye, God's eternal Word incarnate, unto the altar of the sacrifice. And the dome itself rests upon the form of a cross, the nave, fair symbol, with the living Christ upon it day and night; and day and night alike veiled in mysterious twilight, shed from the undying lamp before the Tabernacle, which tells of hidden love and sacramental strength. Is there a pilgrim on this earth who, knowing what brought him here and whither he must tend, does not rise above this dragging world, as he uplifts his eye, gleaning the conviction that in the infinite alone there is absolute rest.

Or take the gothic architecture, with its pointed arches and slender columns, expressing not so much the feeling of peace and rest in perfection, as rather the thought of striving upwards with mind and heart. The gothic form tells of the search after truth, the longing of the soul toward higher things. The eye follows the long lines of the structure, as they rise in harmonious movements heavenward and are lost in the points of the roof, drawing after them man's soul in his endless yearning after consummate happiness. Yes, this is the purpose of art, and, foremost, of religious art, to lead us from the earth to the things above the earth, from the outward form to the inner sense of what is our purpose in this world. Though the Church, as the natural treasury of all things beautiful, is not intended for a place where one might go to study art, yet she may contribute to the fashioning of our taste without detriment to our devotion, by using the beautiful things for the pointing out of that wisdom whose partial reflection they are. And here we touch upon what seems to us of greatest weight when we consider our own part in the subject, namely, the improving power of the study of religious art upon the individual, provided it be conducted upon the principles which were suggested by the

distinction in religious art, at the beginning of this paper. An attentive appreciation of that Beauty which the Church has sanctified in the use of truth and which she places at our disposal, as teachers and exponents of her beautiful doctrines, renders easy the acquisition and sure the understanding of those lesser arts, which are the ever charming accompaniments of truth and goodness, and furnish pure enjoyment, as well as useful relief, amid the more arduous tasks of our lives. In truth, religion and these arts were in a manner identical, before they received a special sanction in connection with Christian symbol. The *honestum* of the Romans expressed not only the highest morality, but also the highest beauty. To Cicero, the homo *honestus* was a person who to integrity of character joined the culture of the perfect gentleman.* In the estimation of Ovid, the study of the liberal arts was the best means to train the character and give to the manners that instinct of urbanity, which consists less in the graceful motions of the body than in those of the heart.

Disce bonas artes, moneo, Romana juventus.
—Adde quod ingenuas didicisse fideliter artes
Emollit mores, nec sinit esse feros.

Thus the study of art can never be separated from the study of virtue without loss to the former. Both are the special prerogatives of man as a rational being, intended to understand, love, and serve his Creator. Whatever is beautiful in nature, or fashioned by the dexterous instincts of the animal, cannot be, in any sense, called art, and hence mere exact imitation of things by man, analogous to a gift which the brute possesses, is not comprehended in the term. Now, rightly speaking, man possesses no faculty which is not given him for God's greater glory as well as his own salvation. True art, then, is the expression of the beautiful in form, applied and directed by man's reasoning, and tending to the glory of God. And just as the laws of morality or natural religion inform and limit all the actions, the joys

* Cic. de invent. rhet. II., c. lii., n. 157.—Virg. Aen., X., 133.

and sorrows of man in this life, making that life true to its end, so these same laws must inform and limit art in its every sphere. But religious art has the special and superadded purpose of sanctifying, of co-operating in a more direct way, just as religious discipline does, to the salvation of man. Religion, since the advent of Christ, has been stamped with his seal, and the art which serves her must, therefore, bear the same mark, the mark which she received on Pentecost. It must speak the wonderful language of the Holy Ghost. In every tongue, to every nation, must it be intelligible by its appeal to the heart and to the intellect of man. And as that divine Spirit is the very life of the Church and of regenerate man, so art, by its language, becomes the manifold means of vivifying and rejoicing, of warning and sympathizing with the weak soul of man. The study of true Christian art is a guide to all that is true and good. It is a preacher, silent but eloquent, working through the senses upon the imagination, through the imagination upon the character. In it we find the correction against grotesqueness and the triviality of false artifice. To every man it is a joy and a recreation, an accomplishment that ennobles, that makes the best of friends, and guards against mistakes in our friendships. But to the priest it has endless other advantages. His is, by eminence, the right to enhance the beauty of God's house, the glory of His tabernacles. Every field of art offers him opportunities to exercise a knowledge of sound principles and superior taste in this direction, if he be possessed of these gifts. The eyes of his people are delighted by the frescoes which tell of things that find response in their souls. It is often a trifling difference in the expense of procuring good pictures instead of indifferent or poor ones, and even in the small leaflets, which are distributed as a mark of approbation and an incentive to the zeal of the faithful, much good may come from a careful choice and some rightly enonomic generosity. The ear is charmed by the beautiful and solemn notes of the Church,

which need often but the good taste of a priest, and some systematic training, to express, as they are intended to do, the true harmony of celestial peace. The beautiful hymns of the Office of the Church are, in themselves, a sort of education for this kind of work, if they be understood and read attentively. Wherever such a spirit has been fostered there does it tell. Men have stood before the cold marble of the *Pieta*, and it somehow kindled a glow of sorrow within them which called forth tears from hearts nigh petrified in sin. A thousand such tongues may, in every Catholic church, re-echo the doctrines of truth and holy love that fall from the lips of the priest as he teaches his people. And his knowledge extends its magic influence upon his own manner and ways, as well as upon the dumb material around him, which he fashions into speaking shapes, and upon the souls that are his daily care. It is never at fault; he never misses its soothing influences. These adornments need neither opportunities of place, or time, or wealth. They are everywhere where there is a rightly trained taste and industry, which invents means and creates resources sufficient to supply even that which requires the skill of painter, or carver, or builder. Out of the humblest means he may create beautiful surroundings, with the elements of order, simplicity, purity, on the one hand, and with the resources of nature's gift, and well-directed ordinary talent, and heaven's doctrine, on the other.

The advantages, then, to be reaped from attention to this discipline of Christian art can hardly be exaggerated. It may be asked, how is one to proceed in the study of it, in order to acquire that judgment and knowledge which will secure practical results, that is to say, such as will tell in the becoming and fruitful adornment of the church, in the education of our children, lest they become a prey to every senseless fashion, and to silly and wasteful worldliness, which asserts itself from time to time in connection with sacred subjects. A painter, like Muncacksy, or an enterprising firm, that con-

tracts for the issue of Christmas and Easter cards, have it in their power to create a craze for a so-called Christian art, which, taken up, dulls and vitiates the Catholic instincts, just as the "liberal" and rational interpretation of sacred dogma and facts do in the thinking world. Besides, the great number of priests and religious in our large cities, who come in constant contact with people of so called culture, find it a necessity either to follow the common public opinion on such subjects as this, or, else, to have some independent and reasonable ground on which to form their own. We would say, first, that this judgment and knowledge are not to be expected as a fruit of desultory reading, and running after things which simply have the name of art. To-day, as of old, it is true, in spite of much sound and show to the contrary: "Sæcula sunt ingrata, dura Camœnis." To read Ruskin may improve our language and elevate, in some respects, our tastes; but one may know all the volumes of "Modern painters" and the "Lectures" by memory, and yet, unless he pursue some other system, remain utterly incapable of forming a correct judgment of true art. To the man or woman of the world this is no great misfortune. It is enough for them to understand the language of the world, and to observe that social law which exacts a certain culture and harmony of understanding from those who live in community. But we, guides of many, can hardly suffer ourselves to be led by what may be the fashion of the day. We owe a leadership, and, to give it the necessary authority, we must have principles on which to base it, and which supersede all personal views, however cleverly expressed. Nay, it is part of our apostolate to correct the follies of the public, in art as in morals, and to dispel the prejudices of those who, seeing our dealings with the poor, to whom foremost we are sent to preach the Gospel, believe therefore that we have no sympathy for those whose education and secular condition require a different mode of preaching and teaching.

To get a clear understanding of the subject of art, that is, its aims, its divisions, its characteristics, is a fundamental condition. One object of the fine arts is *to please*, and, in pleasing, to foster the worthy pursuits of life, producing personal contentment and happiness. But in pleasing it may not trespass the bounds of morality, because what is ugly in morals or ethics cannot be beautiful in æsthetics. Nor can this art limit itself by appealing merely to the senses, because it is addressed to man as a rational being, not as an animal gifted with senses. A second and a higher object of art is *to elevate the social status* of man, to foster the public virtues of honor, loyalty, patriotism, and the like, and thus to promote union of purpose, fidelity, and prosperity in civil life. This is the object of epic, of historic art, which produces monuments that arouse pleasure and admiration. The last and highest aim of art is that which seeks its expression in *religion*, and of which we have spoken. It includes the principles of all true art and carries them out in the purest, loftiest, and most effectual manner. It is impossible to draw the lines by which these three principal classes of the fine arts are kept apart. But the general canons by which each may be judged apply equally to all. *Beauty* of form is required both in the whole composition as such and in the parts. Not that objects by themselves unsightly may not find their legitimate use in a work of art, but they must not mar but contribute to the beauty of the whole. St. George needs the ugly dragon to bring out his beautiful valor. Aristotle says: The beauty of things is their intrinsic goodness, inasmuch as they are adapted to become the object of enjoyment to the reasonable mind. Next, *truth* is required. The moral truth may never be violated. The historical or literal truth may be set aside only in the same way as the ugly may be used to contribute to enhance the beautiful. Thus the anachronisms of the Old Masters do not detract from the merit of their works. Finally, there must be a perfect *harmony*, not only between the parts of a subject

in their illustration of each other, but also between the evident aim of the artist and the expression which he has chosen in order to interpret his aim.

There are certain rules flowing from these principles which are to be observed in all art, but in the application of which Christian art is most severe, partly on account of the sublimity of its subjects and conceptions, and partly because of its ultimate purpose, namely, to sanctify whilst teaching.

One can be very much helped in realizing this by a thorough study of Catholic philosophy. Indeed, Leo XIII, in reviving the zeal for Thomistic studies as a remedy for the present social and intellectual evils, eloquently touches upon this point: "The fine arts," he says,* "have always derived sound reason and right method from philosophy. From her they have, as from a common fountain of life, drawn their breath. Experience has ever proved that the liberal arts have flourished most whilst the wise maxims of true philosophy were held in honor—and that, on the other hand, they lay neglected and forgotten when the study of philosophy was shunned and encompassed by the follies of error." Independence from secular judgment, avoiding whatever is vulgar in habits or thought, attention to the ordinances of the Ritual and the pages of the Breviary, in short, to the lore found in the books we have handled for years and are still handling—these and a generous aspiration towards nobler things are the wheels by which we are carried onward, upon the track ready made and safe within the Church, to an intelligent knowledge and a useful love of Christian as of all worthy art.

* Encycl. Act. Patr., 4 Aug., 1879.

# "MIXTA" ET QUID NOBIS IN ILLIS.

*Potuisti.....*
*Deformare domum et luctu miscere hymenæos*
*Ulterius tentare veto.*
Jupit. apud Æn. Virg., XII., 804.

FEW topics of a present interest to the missionary priest have in them something so disheartening as the one of "Mixed Marriages," whether we take our position as individually responsible for the souls within our jurisdiction, or as members of the body Catholic in this Country. Of late years the cry of warning which went out against these alliances has been illustrated by a variety of sad results, and the fears, having become facts, drew forth, we understand —not now remonstrance, but a call for examination in detail of the causes of so dire an evil. We are to go to the root. What the statistics which are said to have been lately demanded by the Holy See in regard to this matter may reveal to those who are to make them the criterion of future legislative action, is premature to say. Enough for us to realize that the temptations to mixed marriages in this country are unusually large; that they jeopardize the liberty and life of the Church and the salvation of the priest who is charged with the care of both. As to the dangers to the happiness of the family, to the eternal welfare of parent and child, and the consequent effects upon society at large, we need not dwell on them. They are the points of our sermons on this subject to the people, and we are familiar with them. Not with the sad results, but with the evident causes, and with such remedies as suggest themselves according to our conditions, and which are sustained by the legislation of the

Church, do we propose to deal here as succinctly as possible.

Taking a general survey of Catholics in these States, we have three classes of people among whom mixed marriages are a special temptation. First of all, those Catholics who live, scattered and isolated, in districts mainly inhabited by non-Catholics, and where the ministrations of a priest are rare. What share the latter may have in preventing the losses which occur in these places depends, of course, on his personal zeal and opportunities. But we cannot forget that only where faith is deeply rooted will it prove a safeguard against such marriages, especially if the non-Catholic party lead a good, moral life, as the world has it. And whilst Catholics who forego the advantages of a church near at hand, when they can help it, are not likely to be very firm in their religious convictions, Protestants cannot understand why we should so narrowly insist on exclusion on this head. Christianity with them is a broad principle, and synonymous with general goodness, which were a safe enough rule to live by, if God had not pointed out our duties by special ordinances, which none contradict or evade with impunity, unless they who labor under invincible ignorance. Thus the prevalent disposition of Catholics in such districts and the apparently just prejudice of Protestants combine to favor mixed marriages. We would say right here that in these cases books such as "The Faith of Our Fathers," "Catholic Belief," or Bishop Ricard's works seem to be the most useful antidotes, especially when they are read aloud at stated times and places, where a priest cannot be, for the benefit of those who either cannot, or through a certain indolence would not read, whilst they might readily be induced to attend devotion and instructions in common with others. To assume an agency for the spread of such books would be no unpriestly work and certainly repay the trouble.

Another class of those who are easily brought to contract mixed marriages are the young people in our cities and

towns, whose religious training has, for one reason or another, been neglected. It is but a few years ago that the frequentation of public schools by Catholic children was looked upon by most of us as a social necessity. The weekly catechetical instructions given to the children who frequented these schools was by no means equivalent to a religious education. Meanwhile the void which the Creator placed in human nature to be filled up by this education was absorbed in other faculties. Every hour in a child's life tells upon the formation of its judgment. There is no such thing as a negative training of a child's heart. If our children did not imbibe unreligious notions in schools where religion was at best ignored, they certainly must have grown callous and weak about obligations and convictions which need be infused with unremitted training, from infancy to the very limit of adolescence, in order that they may endure. No more could a child be fitted by Sunday school-training to produce sound fruits of Catholic faith and virtue, if there be not daily about it the force and guard of religious tutoring, than a tree could grow to useful purpose by being exposed once a week to the sunshine and air on which it depends for its vital strength. Now, that more attention is being bestowed upon the subject, owing to newly enforced legislation, these callous temperaments confront us, ready to be married. They do not feel as we do, who pass with an easy step from what appeared a more or less stringent necessity by which the law remained unobserved, to the undiminished importance of that same law when it is called into action by the review of the losses sustained on account of its neglect. But it is very different with those who, having been thrown among non-Catholic associates at school, have learned in many cases to respect and love those who profess indifference to all religion, and were on that account all the more tolerant towards Catholics themselves. There has been nothing to warn the latter against this danger, until all at once their inclinations and affections are represented to them as, if not formally sin-

ful, yet directly threatening apostasy from the faith of their fathers.

A third group, among whom such marriages most often occur with us, are the better educated class in society. We have been assured by more than one pastor of ripe experience that the children, and especially the daughters, of well-to-do Catholics, when warned against frequenting non-Catholic society on account of the danger to their affections and faith, have answered that their only alternative would be to avoid all society. It will appear to any observant person that among Catholics, though there are undoubtedly many well educated men and women everywhere throughout the States, yet the cultivated women far outnumber the men who are on a social level with them. It has indeed been said of Americans in general that the women are unevenly superior to the men in point of intellectual culture and social refinement. But fact and reason go to show that this is eminently true of Catholic society, so far as the latter can be looked upon as a distinct element. Why? In the first place, what is most Catholic in America has come to its hospitable shores poor, and accordingly unschooled in worldly refinement. This is neither a secret nor a disgrace. With equal rights and frequently superior energy, poor Catholics have in many cases become the gatekeepers to avenues of wealth. Their worldly conditions became improved, and it only remained for the sons to seize the chances which their fathers had opened to them. Thus many a Catholic youth barely out of school has found immediate invitation for lucrative work. To go to college seemed often ill advised in the light of practical demands, and even to go was to join many of the same condition as himself, that is to say, with the inherited habits and feelings of hardworking but rude parents. No matter what the teachers might be in point of culture and ability. Carvers of the finest chisel, they had to roughhew pieces of old and hardy blocks, and not much time to do it in, since lit-

tle heed would be paid hereafter to what the boy might have learnt, beyond keeping accounts. Such are probably the majority of the young men whose parents promise to leave them a prosperous shop or trade, which calls more for the use of practical business sense than for the exercise of book-knowledge, or taste, or manners. The daughters of this same class of parents might run a very different career. There would be nothing for them to do but to go to school. There was, comparatively speaking, no dearth of girls' schools in this country at any time. Many a priest might find teaching Sisters for his schools, who could not have the Christian Brothers, and had to supply their places by laymen, if he supplied them at all. Moreover, the religious Communities of women in most cases opened "academies," where the children of their schools, if they possessed the means, might continue their training. Such academies were sometimes a necessity to the religious who had no sufficient income from the day schools to sustain their institutes, but they were always a convenience to the well-to-do parents, who did not care to send their daughters to work, and who could not educate them at home. The result is plain. Our girls are better educated than their brothers, and even if the education is often only superficial, it is precisely such as would make its possessors all the more fastidious. There is, of course, another side to this question of over-educating girls above their ordinary social sphere. Still, we need not wonder if the virtue and womanly grace which many of these girls naturally obtain in the convent schools should attract to them more cultivated men than they could find in their immediate surroundings, nor that there should be a natural response on their part to these apparent advantages of wedding educated and well-bred husbands. Thus, from an unusual but excusable neglect of the boys' education, and from the equally unusual advantages offered to girls placed otherwise in the same social circumstances, there arises a danger of mixed marriages wholly indigenous to our soil and time.

What shall we do to remedy the evil? To preach against mixed marriages, without any further effort, is like pruning a tree in order to foster its growth, when there is no proper soil for its nourishment, or when a worm gnaws at the root. The third Plenary Council, dealing directly with the matter, is explicit enough. Not only pastors, but all to whom the care of souls is intrusted, are warned to avert by every legitimate means in their power this threatening evil. Among the means pointed out are, first, frequent instruction. It is well to know the difference between preaching *against* this danger and an oft repeated exposition of the nature, reasons, and effect of the Church's teaching under this head. Conferences on the sacraments and on the duties of a Christian life, to the young people out of school, and to their parents, separately, come much nearer to the subject than a sermon now and then, to a promiscuous congregation, on the evil results of mixed marriages. A second means is, a uniform practice in dealing with such cases as present themselves, which uniformity is secured less by the law than by a well regulated vigilance in the carrying out of it. This stands with the Bishops. As a third means, the council exhorts to a careful study of the canons and laws of the Church. In other words, we are to study the theology of the subject as well as the grave causes which are required to allow a dispensation in this matter. The dispensation of the Church does not, indeed, render a mixed marriage licit in every case. She may dispense from *her* law, in order to avoid what to human judgment must seem greater dangers, but there remains upon the conscience of the contracting parties, and of the priest, who is the teacher, physician, and father of that conscience, the force of the natural and divine law. For such a marriage is unlawful as against natural law (*jus* naturale) arising out of the double danger of loss of faith to the Catholic party, and privation of that education which is the child's right. And the *communicatio in sacris,* since matrimony is a sacrament, is against divine law as much as it was in the case of Jew and

Gentile. It is true that the dangers are not *formaliter* a sin, otherwise there could never be a dispensation. For this reason the prohibition of the natural law ceases when the danger is reduced to a minimum. If, then, the Church adds her dispensation from the ecclesiastical ordinance, such a marriage becomes licit; but it always retains more or less of the character of *ad duritiam cordis Moyses permisit.* There are no Bans proclaimed. It is not celebrated in the church (nor in the sacristy), and without surplice, stole, and blessing. The Bishops may sometimes dispense even with these conditions to avoid greater harm, but it is never lawful to celebrate the holy sacrifice of Mass to solemnize a mixed marriage. (Instr. Pii. IX., 15 Nov., 1858). If the Bans are proclaimed in the latter case, there is to be no mention of the religious difference of the parties. (Letter of Card. Franchi ad Archiep. Balt., 30 Jan., 1875.)

Knowing what are the Canons and the legitimate practice within the Church, we are enjoined to make diligent examination of the grave causes which are required for a dispensation. The priest is, after all, the principal judge of these *justæ gravesque causæ*, and the Bishop can only form his own judgment and sentence upon what is laid before him. It rests upon the conscientious view of the pastor, who is witness and jury in nearly every case, whether the proper emphasis is given to those features of the case that make it a grave duty to interfere with the law of God and the rights and duties of his children, faithful or otherwise. On the other hand, to be obliged to look for what are in conscience grave and just reasons for dispensation is in no wise synonymous with the exercise of rigor and absolutism in enforcing a written law. "Magnam hac in re requiri prudentiam et suavem agendi rationem, ne dum fideles ab istis conjugiis nimio zelo deterrentur, quasi inducantur ad Matrimonium contrahendum coram præcone acatholico." (Sabetti, Comp. Theol., Mor. n. 903.) When we are all at once made to feel the importance of a law of which we are the executives, and we become aware of the

enormous responsibility it carries with it, it is easy to do injustice to those who are made to bend under it, without having been trained to that exercise. Many of our young people have never been led to suspect, as we said above, that injury may come to them from alliances which seem advantageous in every other point of view. Hence it is as just as it is wise to withhold from them the temptation in its worst form of apostatizing, at least inwardly. I say, a temptation in its worst form, for what has been called "elective affinity," vulgarly love, is a reality, and the reasons which that love puts forth in self-defence are stronger, if not as legitimate, as those of the head. God has put this special affection in the heart of man and woman as an earnest of fidelity in married life. Like every other gift, it needs tutoring, and if, this failing, the misguided affection have fastened upon the wrong object, we can only correct the error by the delicate operation of righting the object, and with it the affection which now belongs to it.

Accordingly, the council lays stress upon another duty of the priest in regard to these marriages, and by which the danger of evil results naturally flowing from them may be averted. After they have been contracted, let the pastor remember that his conscience remains still heavily burdened with the duty to watch that the promises solemnly given be observed and carried into effect. "Parochi gravi conscientiæ onere se gravari sciant invigilandi ut promissæ a conjugibus conditiones observentur et effectum sortiantur." (Conc. Plen. Balt. III., n. 133.) These conditions are, as is well known, *a.* that the non-Catholic party pledge himself to make no attempt to interfere with the faith and religious observance of the Catholic, and that the latter consider it a duty to instruct the non-Catholic in the truth and turn him from error. *b.* that the children, without exception, be trained in the doctrine of truth, that is, in the Catholic religion. Without these promises being given explicitly, and with *every guarantee of their being verified*, the Church sanctions no such marriage.

The Sacred Congregation leaves no doubt of this: "Talem promissionem, quæ in *pactum* deducta præbeat morale fundamentum de veritate executionis." (S. C. Off., 30 June, 1842.) In some places a printed form embodying these pledges is placed before the contracting parties, which they sign, and a copy of which is kept in the archives of the parish church. It cannot be expected that a non-Catholic will put his name to a document like this, unless the justice of such a demand is made plain to him, which affords an excellent opportunity to the priest of dispelling prejudice and error, as well as opening the way to the acceptation of the Catholic truth.

Such are the means which the Council suggests for diminishing this evil of mixed marriages. There are others, which, if not explicitly expressed in connection with this subject, are implied and found in the body of its legislation. Among them are, foremost, the proper equipment and vigilant management of our schools, especially for boys. Second, the providing of means by which boys as well as girls are kept within the immediate control of the Church, such as the founding and fostering of sodalities and societies of different kind, in a way which will offer interest and advantage to the different degrees and elements of a parish. There are pastors who, besides the sodalities of the B. V. M. and the societies which pursue special aims, have what is called "Holy Family" Societies. These are divided into four or five classes. The fathers, the mothers, the young men, and the young women. Each of these divisions receives instructions *specially suited to its condition* at regular intervals, as time allows. If the same priest gives these instructions, or they are made according to a pre-arranged plan, the benefit that accrues from them is obvious. In all cases Church societies, whatever be their name or aim, are a danger to the peace of the parish unless the priest is their centre as well as their head. That is to say, he will not control them by an occasional lecture, nor by many severities, nor will they be let alone and take care of them-

selves. If we can manage to procure them instructive amusement, to interest ourselves in their daily lives, in short, to draw their affections to us, we shall not only have great help through them in all our parochial undertakings, but will find a useful means of recreation for ourselves, and a diminishing of those dangers which wait for every priest who has no other outlet for his affections except the daily routine of ordinary duty. It can hardly be said that there is no time for such work and supervision in a parish where there is but one priest, or in the large cities, where there is much to do for every priest, especially on Sundays, the only day when the people could be expected to attend such conferences. It is not so much time which is required as a fixed system of working, which would make room for many things of this kind. The fact is that all we have proposed is done in many places, though in many others, with equal or better opportunities, it remains undone. A definite plan will enable most priests to give, besides the regular sermon, a simple and forcible instruction, prepared during the week, to one of the societies, and if he feel what he preaches, and knows his theology, then his going into the meeting will, perhaps unconsciously to himself, draw from him much instruction and valuable precept, and the young people will be less tempted to go elsewhere for amusement or friendship and advice, whilst the parents will understand that they must second their shepherd's warning to their children. Thus the danger of mixed marriages will grow less, day by day, and domestic peace will be the fruit, and truth will gather into the fold of Christ many a soul that would otherwise remain in the shadow of death. (Vide Encycl. Leo XIII., 10 Feb., 1880.)

## CONFERENCE.

The readers of the AMERICAN ECCLESIASTICAL REVIEW will be glad to learn that the Rev. Aloysius Sabetti, S.J., has kindly consented to furnish in future the Casus Morales with their solutions for our department of Conference. We may promise students of theology as well as priests on the mission that these cases from the pen of the highest authority on Moral Theology in this country will be of unusual interest and practical worth.

Edit. AM. ECCL. REV.

### PRACTICAL QUESTIONS.

I. Can a priest bless rosaries, crosses, medals, and the like, without using the formula of the Ritual, or without surplice, stole, and holy water?

The S. C. Indulg. has repeatedly declared that priests who enjoy the privilege of the *Benedictio papalis indulgentiarum*, which is ordinarily included in the Faculties given to the Secular Clergy of these States (Facult. extraord. C, 9) through the Bishops, may bless the objects mentioned "Solo crucis signo."

(Decr. auth. n. 281 ad 5.—313 ad 2—401.)

II. Can the custom of singing the Litany of the B. V. M. in such a way as to join several invocations under one response be allowed, or is such practice equivalent to mutilating the text of indulgenced prayers, and does it annul the indulgence?

The practice is allowed in Rome and considered lawful. (Vide Ephem. Lit. p. 681. An. 1888). As for the Indulgence, since there is no mutilation of the prayer according to the common judgment, there appears no reason to doubt that the Indulgence is gained, provided there is no other omission or addition in the Litany.

III. When *Matins* and *Lauds* are separated, how are the former to end?

If the office is interrupted at the end of Matins, it terminates as follows: Dominus Vobisc., Oratio diei, Dom. Vobisc., Benedicamus, Fidelium animæ, and Pater noster.

(S.R.C. 1 Feb. 1886.)

IV. Must the altar where the Blessed Sacrament is reserved be draped in violet instead of black if funeral services are performed at it?

So it appears from a decree of S. C. R., dated Dec. 1, 1882. See Quæst. in Rubric. Gabriels, p. 156. Also De Herdt, Praxis, III., n. 180, 7.

V. Can a person who has received holy Communion in the morning in good health receive the Viaticum on the same day if he be in danger of death, or is it against the ordinance of the Church forbidding to receive twice on the same day?

According to the common opinion of theologians the precept of the Church not to receive holy Communion twice on the same day is abrogated by the more positive precept of receiving the Holy Viaticum when in danger of death.

VI. Can, at a church where there are several priests, one perform the Blessing of the candles (palms or ashes) and another say the Mass, so as to save time and give the working people an opportunity to assist?

The Blessing of the Candles must be performed by the celebrant of the Mass.

(S. R. C. ad dub., 1 Sept. 1838).

VII. Does the priest in giving Benediction with the Blessed Sacrament genuflect on both knees, or on one only, before and after the Benediction?

On one knee only. (S. R. C. 12 Nov. 1881.)

## Principia practica Pro Cura Animarum.

Homines scrupulosi quomodo sunt a confessario tractandi?

1. Exquirat confessarius, quantum potest, scrupulorum causam, ut judicium securius præbeat de remediis adhibendis.

2. Solicitetur a pœnitente num sibi fidem simplicem et obedientiam, etiam contra proprium judicium, præstare sit paratus? Quod nisi promittat, moneat pœnitentem ut alterum sibi quærat confessarium.

3. Obtemperare si velit pœnitens, benigne cum eo agat quasi cum infirmo, nisi severitas sit necessaria ut pœnitentem ad obedientiam teneat.

4. Ad dubia a scrupuloso prolata, postquam de eorum specie certior factus est, respondeat firmiter et breviter quin generatim addat judicii proprii rationem.

5. Regulas det pœnitenti, non nimis particulares, sed generales et applicatu faciles. Ex. gr.:

Ut audacter agat contra scrupulos, certus eos ad sanctitatem nihil valere sed ab ea retrahere.

Ut brevis sit in conscientiæ discussione.

Ut dubia spernat et sibi persuadeat, ea non esse confitenda, nec in quolibet dubio ad confessarium recurrat.

Ut illuminationem mentis et obedientiam a Deo enixe petat.

Ut fugiat otium et cum scrupulosis sermonem.

Si circa confessiones est anxius—ne unquam præterita repetat. Quoad futura, se non teneri confiteri, nisi peccatum mortale, quod a se actum esse, prompte jurare possit. Sibi peccatum mortale non esse, nisi quod statim *certo* ut tale cognoverit.

Confer: *Lehmkuhl*, Theolog. Mor., Vol. I., n. 53–64.
*Sabetti*, Compend. Theol. Mor., n. 37–43.
*Konings*, " " " n. 38–43.
*Reuter*, Neo-Confessarius practice instructus, cap. xiii., n. 255.

SOLUTIO CASUS MORALIS IN FASCICULO JANUARII PROPOSITI.

Ad quæstionem I^am^: *Ad quid tenetur Antonius in patris ære alieno?*

RESP. *In foro conscientiæ* ad nihil tenetur ultra hæreditatis vires. Ratio est quia obligari nequit de jure naturali ad solvenda debita testatoris, nisi in quantum beneficium ab eo acceperit. In foro civili tenetur, quia hæres cum bonis etiam omnia debita defuncti in se suscipit; ita quidem ut creditor non impediatur quominus solutionem integram accipiat vel obtentam retineat, quia non tenetur hæredi credere aut legis favori renuntiare, saltem ordinarie.

Confer: *Lehmkuhl*, Theol. Mor., Vol. I., n. 1159.
*Id.*, Comp. Theol. Mor., n. 582–84.
*Gury–Ball.*, Vol. I., n. 823.
*Id.*, Cas. Consc. I., 1015, quæst. 3.
*Sabetti.*, Comp., n. 513.

Ad quæstionem II^am^: *Quid veniat sub nomine legis mere pœnalis et quam habeat vim in foro conscientiæ?*

RESP. Lex mere pœnalis est lex cujus violator post judicis sententiam pœnam legis violationi adnexam sustinere tenetur. Inducit quidem *obligationem conscientiæ*—non ad rem quam lex proponit præstandam aut evitandam, sed—ad sustinendam pœnam quando ob violatam legem imponitur. Quæ sint leges mere pœnales ex legislatoris voluntate, loci et circumstantiarum adjunctis, a sapientibus plerumque dijudicandum erit. Absit tamen in omni casu fraus et mendacium.

Confer: *Lehmkuhl*, Vol. I., n. 146, 208.
*Gury*, Cas. I., 125.

Ad quæstionem III^am^: *Ad quid tenendus sit caupo erga*

*bibulos, ex justitia—item ex caritate ut damnum scilicet certum ab iis avertat qui alibi impetrent quod ipse recuset?*

RESP. Venditor quicumque ex justitia erga emptores tenetur rem tradere integram pro qua pretium accipit æquum. Constat ex natura contractus venditionis, quo violato restitutio requiritur. At, dicis, plena cooperatio in aliorum actionem pravam (hoc est in casu ebrietatem,) prohibere videtur quominus caupo rem tradat et pretium accipiat. Distinguo inter cooperationem *formalem* et *materialem*. Cooperatio formalis est ea quæ concurrit ad malam alterius voluntatem,—et nunquam est licita; materialis cooperatio, quæ concurrit tantum ad actionem, uti in casu citato, aliquando permittitur, si quidem adsit causa justa et gravitati peccati alterius proportionata. Hinc ad quæstionem an cauponibus liceat dare liquores iis qui prævidentur se inebriaturi respondetur: Non licet sine gravi causa; licet autem ob metum gravis alicujus damni. Caupo non tenetur peccata ebrietatis, quæ hospites committere solent, impedire cum gravi suo damno, quia caritas cum tanto incommodo non urget. Ratio autem consueti lucri percipiendi generatim sufficit, ut prædictis peccatis in genere prævisis non obstet. Insuper cooperatio est indirecta, et quamvis abusus in particulari prævidetur, distingui debet utrum peccatum, Antonio non cooperante, impediatur an non, utrum alicujus tertii jus lædatur, necne. Si neutrum obtinet, causa mediocriter gravis excusat venditorem.

Confer: *Lehmkuhl*, I., 679.
*Gury*, Cas. I., 7, 2.
*Konings*, 310, b.

Ad quæstionem IV^am^: *Qualis necessitas sit causa sufficiens ut quis ab ecclesiæ præcepto excusetur?*

RESP. Cum de operibus servilibus sit sermo distinctio animadvertenda est inter ea quæ communiter ad quotidianum usum es quasi necessitatem domus et ea quæ necessitate extraordinaria requiri videantur. Illa semper sunt licita, hæc tantum urgente gravi causa cur differri nequeant a præcepti

observatione excusant. Gravis causa censetur, si quis aliter vitam sustinere vix posset; calamitas publica; periculum magni damni, et id genus. Talis plane non est Antonii necessitas. Si ergo opera servilia puta per tres horas (quod temporis spatium gravis censetur materia, nisi adsit causa proportionata) suscipit, sine dubio peccat, multoque magis si ob hanc eandem rationem missæ adstare negligat.

Ad quæstionem V^am^: *Utrum legem ullam aut civilem aut ecclesiasticam violet qui amicos arcessat diebus dominicis ut melius eorum gratia negotium capiat per hebdomadam?*

RESP. Videtur quod non, quia res est per se licita. Si tamen hac agendi ratione legis observantiam directe impediret in se aut in aliis, a peccato non esset immunis.

Ad quæstionem VI^am^: *Quid de neoconfessarii sententia?*

RESP. Omnibus perspectis nimis dura videtur, cum Antonius si tantum mommonis ex bibulis injuste accepti restitutionem, quod secreto fieri possit, faciat, et deinde justum agendi adsumat normam, non solum negotium sine crimine prosequatur, sed ipsius bona voluntate alios in meliorem aliquando reducat frugem.

## ANALECTA.

### LITURGICAL POINTS FOR CANDLEMASS.

THE antipendium of the altar during the blessing of the candles is violet. It is removed, and a white antipendium left in its place, for the Mass. During the blessing of the candles, no maniples are worn. The deacon and subdeacon wear, instead of the dalmatics, the violet chasubles folded half way in front.

The celebrant at High Mass does not read the Antiphon "Lumen ad revelationem" before the distribution of candles. But at Low Mass the celebrant reads it alternately with the assistant.

If a priest assists the celebrant in the blessing of candles he is dressed in surplice, without stole. He offers the blessed candle to the celebrant after having kissed it, and standing. The celebrant receives it and kisses it. Then the assistant priest genuflects, and, in receiving, kisses first the candle and then the hand of the celebrant. (Muhlb. Decreta. Purif. 19.)

The celebrant of Solemn Mass holds a lighted candle during the singing of the Gospel. It is taken from him before he kisses the book. At Low Mass the celebrant does not hold the lighted candle whilst he reads the Gospel.

It is not forbidden to sell or purchase candles already blessed, provided no higher price above the ordinary value is charged on account of the blessing.

The candles to be blessed for the ordinary use of the altar should be of pure beeswax, unless where the impossibility of obtaining pure wax makes it impossible.

## CANDLES.

(Just as we are going to press we receive a card advertising wax candles, accompanied by a neat paper, headed "Candlemas" and intended for distribution by priests among the people. The paper, written, as would appear, for the edification of the faithful, contains, among similar things, the sentence: "The candles must be made of beeswax. This is so imperative, that the Church has preferred to have even her most sacred rites performed without lights, rather than have those used that are not made of this material, etc." The sender accordingly inquires: Must we say Mass without lights if we cannot procure wax candles? Can no other candles but such as are of pure wax be blessed on Candlemas day?)

The ecclesiastical discipline in the matter of liturgical lights may be summarized thus:

1. The candles prescribed for use in the liturgical functions (*i.e.*, generally such as set forth in the Rubrics of Missal and Ritual) are to be of pure beeswax.

2. The candles to be used in the liturgical functions during the year are generally blessed on the Feast of the Purification.

3. Where it has been shown to be impossible to obtain wax candles for the liturgical service the S. C. has allowed the use of other specified material.

4. A review of the dispensations to use other than wax candles for the liturgical service shows that grave reasons were required in each case to obtain them, and that pure wax was expected to be used as soon as practicable.

5. The rubric of using wax candles applies more strictly to the celebration of Mass, to the paschal candle, and to the Blessing on Candlemas day—in the last two cases, because the words of the blessing refer distinctly to wax as the material to be blessed.

6. Outside of the strictly liturgical functions other suitable lights may be used to enhance the solemnity of the service.

*Remarks upon the above Points.*

1. The obligation of using pure wax candles at the celebration of Mass binds sub gravi, excepto casu absolutæ necessitatis. Such a case of absolute necessity is, according to De Herdt (Prax. i., 183) that of giving the Viaticum to the dying, or of celebrating Mass for the people on Sundays or holydays of obligation. The S. Congr. explains that under this precept are included generally all the lights upon the altar proper or directly above it (eidem quomodocumque imminentes) De Herdt, ibid.

Is Mass, therefore, to be said without any lights, rather than use such as are not of pure wax, if these cannot be obtained? We should answer: certainly not. To say Mass without any lights is, according to the common opinion of theologians, a "peccatum mortale," and cannot be done, even for the grave reasons specified above, viz., to give the Viaticum or to say a Mass "de præcepto." Only if, the lights having gone out *after the consecration*, it would be impossible to replace them, may the Mass be continued. Since, then, the obligation to use wax candles in the service of the Mass is evidently less stringent than that of using some light, it would follow that sperm, or even tallow candles, are to be preferred to having no light at all. It is true that the S. C. de Propag. Fide wrote to the missionaries in Oceania that they might celebrate Mass without any lights, if they could not obtain either wax or olive oil, but it does not follow thence that "the Church has preferred to have even her most sacred rites performed without lights, rather than have those used that are not made of this material." The words bear a wider sense than that given them by the late Bishop of Alton, from whose pastoral letters, (Vid. Past. Instruct. 1880, Pars ii., Cap. vii.), the above passage, as well as the whole argument referred to by our inquirer, is evidently taken. The subsequent action of the S. Congr. in permitting the said missionaries to use sperm, when they had objected that they did not like to say Mass without lights, and